

(Continued)

January 15th, 1897.

Some day, there will come back in the fullness of his power, an incarnated soul, who having the key of the Book of Re-veilations, will be able to so separate and arrange the mass of words there collated, that the world will stand almost aghast at the power they have so long held to themselves, knowing nothing of its value, or of that which might have happened if they had known. It will be, to illustrate by something in the modern day, as if a man had carried, happily quite carefully, in his pocket, a can of dynamite for a long journey, knowing nothing about it, until at the last it should have been revealed to him, and he would have almost been overcome by fright of that which might have happened in his ignorance and carelessness. This illustrates most fully that which is actually the case about the Book of Re-veilations.

And now to illustrate a little farther. Some of you remember, and those of you who do not remember will do well to do a little reading, that at a certain period in this discourse this John sees a book handed out of the Infinite Silence, sealed with seven seals. A book is a record. A record is a history, more or less extended, of the past, the present, and sometimes, if the authors are wise enough, deductions from that which is in the present, and from the past, as to what the future may be. So then, this book would have been the record of certain things and certain conditions. And there was found no one who could break the seals, until there came upon the scene a perfect man, perfected through incarnation; a perfect man, called by names you readily recognize in this connection, assumed to break the seals. It would have seemed singular that the Infinite GOD, the ONE, the omnipotence of all things, should not have been able to break the seals, wouldn't it? Does it not occur to your minds, then, that the breaking of the seals being done by a man, simply means that the whole history is the history of the man; the man starting out from some particular point and coming back on the cycle of the inbreathing to the point from which he came. That is to say, the whole record is of man's career, as a unit, individual or mass. Speaking of these things in a general way, to show what I mean, you remember, or if you do not remember you will read it, that at the breaking of the first seal there was a man seated on a white horse, a crown was given him, and he went forth from conquering to conquer. It has been told you of late years that there were seven races, and that the seven races had each seven rounds. You will find the whole history of the seven races and the seven rounds, as described by another, condensed into the few pages of which I am talking. The first race, the man on the white horse, was the spiritual man, descending into matter, at first, pure and more or less spiritualized, as typified by the white horse. And the crown upon him was his spiritual power. It did not say anything about death. It did not say anything about the conquering by war, bloodshed, or by violence, it simply says he went forth from conquering to conquer; that is, to the ruling over his environment by his spiritual power.

And then there was another seal broken. That is to say, the second race came upon the earth. There was a man seated upon a red horse, descending more and more into the physical, taking up out of the conditions of the physical all that was of the direst. And here, we have the inference set forth that the red horse, the physical condition, indicated a state of blood and carnage, and this was more or less true in the rudeness of the development of the second race. It is also reiterated by those who have made a later interpretation. Another seal was broken, and there was a man on a black horse, and he was given to slay and destroy. In the blackness and degradation of the physical condition, there was nothing that man sought in the stone age, and that was something with which he could kill his neighbors, or the wild beasts surrounding him. If he could have a club or an axe or a knife, and he was not clever enough to manufacture these, so he had to buy of us, Atlanteans. Because we supplied him with these materials for his awful uses and took gold in exchange, because we desired gold for adornment and use in our temples, we fixed the price or value of gold, cursed as it always has been with the human blood shed at the christening of the first valuation of the noble metal, and still the story goes on. The fourth seal was broken, and a man seated on a pale horse; death and hell followed him, says the record. We are just beyond the time of that man sitting on the pale horse. I call upon you to testify whether the partially spiritualized physical, for damnable deeds, is not still upon you, a legacy from the fourth race, and that the spiritual force, using the physical conditions, far exceeds in its intensity of purpose and in the terribleness of its results, all that preceded! Is it any wonder that he who looking upon this, and feeling the shock, the agony of the historical ages, should have said that death and hell followed the man sitting on the pale horse? But here, right here with the forth seal, the physical conditions stop. Remember the Angels of the Earth, the Air, the Fire and Water, which are also typified and symbolized in this description, number four. They are the four elements of the physical, and from this point and on, that which was re-veiled remaining to be revealed, is on the higher planes of mental activity. You can see at once that they who are striking out into the broader, higher paths, who dare to reach up and drag down upon themselves upon the lower planes, for the simple sake of potent action on these planes, are bringing about results which will transfer that which we have named physical evils to the astral plane, and there they will have to be met. And this is all taught in these conditions. But I do not intend to go over all this ground to-night, but in a general way to give you a clue to the contents of the Book of Re-veilation, taking this set of symbols as something applying to you most directly, it may be easier for you to understand. And in describing as far as I can, from the astral records, that which was intended to be conveyed, by a simple synopsis standing for a history, thousands and thousands of years in extent. And although I do not doubt I shall say it differently from the instruction of our good orthodox teachers, I will endeavor to tell you exactly, as I read from the astral books, concerning the peculiar re-veiling of the truths of the ages.

(To be continued).

limitation of the body. But if it can rise above the law of the limitation of the body, then it can and does, in thousands of instances, bring the body to its own manifested power, just as when molten metal sometimes poured into a mould melts the mould itself and shapes it to its own hardening.

Or, perhaps there is another illustration more pertinent and more illustrative of the energy of which we speak. It is a well known fact, perhaps you all understand fully, that the bees build the ordinary cells in which they store their honey, in a certain shape, and this shape does not vary a single fraction of an inch for thousands of cells. Now the matter of storing up the honey is a matter of provision, made by the bees for themselves and for their offspring, and so long as they have a queen, then the queen lays her eggs in the ordinary cells, and they are sealed up with the necessary amount of food. The egg develops. The grub grows and fills out the cell, and the ordinary cell turns out a working bee. This is the rule, and there are thousands and thousands of working bees turned out in this way. It would seem perhaps, that such conditions would always bring about this and nothing else; but sometimes, through some misfortune, the queen is slain, or disappears, and the bees are left without a queen. The knowledge which they have, through the law called instinct, leads them to tear down two or three of the ordinary working cells, and to make a larger cell of a peculiar pattern, and into this cell they put an egg, an ordinary egg, and then they feed it with a peculiar kind of food. And that egg, which under the ordinary conditions of limitation would have developed as a worker bee, comes out a queen bee, capable of all the acts of the queen, and the swarm of bees has a new queen made in this way. But this seems to be the last resort of the swarm, because, between the time of the disappearance of their queen and the operations for providing themselves with a new queen, they will accept another, a stranger queen. But that does not matter, the point I desire to make is this: That the limitation made the worker bee, which was neither queen nor drone, and the absence of limitation, or the limitation applied in another way, produced the queen herself. Now then, you see just the point, that the limitation of the body produced on the ego certain conditions which belong to the heredity of the body, but not to the heredity of the ego. That is to say, the ego does not transmit itself from generation to generation in that way, and the parents have nothing whatever to do with the ego, but they can so twist, they can so in certain ways poison and destroy the healthy function of the body that they give to their children, that the ego has very little chance. And I say to you here, that seven-eighths of the criminals of your country and of the world are the result of the limitations, gnarled and twisted, of the physical bodies thrust into the world half made up, owing to the sequence being wrong, utterly wrong in the projection of that which parents should from the very first seek to make as perfect in every way as possible.

(To be continued).

Opening of the Seven Seals.

February 1st, 1897.

Let it be understood that in the last talk is rehearsed, in brief and in general, that which relates to the first four races of man.

It is not to be supposed, can not be supposed, by those who have taken the least pains to investigate, that the 7,000 years of chronology, limited by the religious bigots of to-day, should cover the whole ground of this planet's development. Why, it would hardly be possible for the earth to have smoothed itself into running condition in 7,000 years, to say nothing of the development upon it, and for which it is used as the instrument; as the abiding place; as the nesting place; as the beginning and the end of the formation and development of the race attached to it.

Let it also be understood here, that the egos that come to this earth, do not come from anywhere, hurry, scurry. They are not drawn out of the boundless spaces of Eternity without a ticket of admission, so to speak. I desire to make this fact plain to you: Every ego that comes to this planet comes directly to it, for its own development, because it was counted off and numbered when the Divine Creative Thought spoke this planet into existence. If it were not so, then man himself would control the number of egos upon this earth at any time. You know very well, man always makes a botch of anything which he attempts to do on the spiritual plane, from the physical standpoint. It is only by training, by lifting himself into the pure light of the Invisible, he ever comes to the place where he can accomplish and do. Please remember then, that whatever belongs to the planet, the planet was designed in the first place as the home and nursery for a certain number of egos attached to it.

In another part of the "Book of Revelations", of which we are talking, there is something said to you about those that were numbered, the 144,000. Of course, that is all symbolical, but the fact that lies behind the whole, is, that number is as fixed and inflexible as color, as sound, as any other of the phenomena of development of the invisible in manifestation. It simply signifies--they who belong to the earth are numbered to it. They can not seek development in other planets until they have finished their school here. And when at last, the ego shall have attained absolute perfection, then there will come the change leading to that which lies beyond, because in the boundlessness of the infinite there is always a beyond.

But I said to you in my last talk, that the first four races were typified by the breaking of the four seals of that book, or record of the races. You will notice that he who writes of this, does not say very much about it in the past. A few sentences cover millions of years of duration, but as he comes down to the present, and projects himself into the future, he there perceives more and more, until we are almost overwhelmed by the rush of the figures, the symbology, and the types crowding upon the egos of the latter day. But the last three of the seals which were broken, are filled full of events, and among these events are brought out fully, seven other events belonging to the breaking of one seal.

Thus showing that while there is typified under that seal seven other conditions, these seven other conditions stand for the seven rounds of that particular race, it does not in anysense cut off or lay aside the idea intended to be conveyed, that every one of the seven races have seven rounds. But this is part of the revealing, because it was not necessary that the whole problem should be worked out from beginning to end; nor that it should be taught explicitly, that each race should be numbered and fitted, just as all other races are numbered and fitted, and in this discrepancy lie some of the major veils, by which those who seek the truth are at first excluded from perception.

But notice also this point, that while the first four races deal more or less strongly with the physical conditions, the three latter races, or the breaking of the three last seals, deal with the things that belong to the invisible and spiritual, showing that there must be a return of the cycle upon itself from the point of the fourth. At about the middle of the fourth round of the fourth race, there is a return, and that which had descended into matter begins to be lifted up again into the light. And all the strength, all the force and energy that had come to the spirit out of the conditions of the physical in which it had been trained manifests itself in the last three races. And it is because of this mixing of physical strength and energy with spirit direction, that the things that seem so awful in the portrayal and at the distance from us, have come to our notice and our knowledge.

But I intend only in the present talk, to give you an outline from the beginning to the end of the races, and to suggest to you of the rounds.

Now remember, please, there are four conditions or races in which there is what is called by the wise man a descent into matter, or an assumption by the spirit of the bondage of the physical in limitation, designed especially for the growth and strength of the spirit itself as manifesting itself in soul formation.

It may be often asked, why is it that the spirit, perfect of itself, should submit to the degradation of physical limitation? Why is it that the spirit, a part of the One, of the One who is omniscient, should ever come into the condition of manifestation? Remember that the omnipotent can of itself control all things. The Moniscient and the Omnipotent together, united, would know only the omnipotence, but while there was omnipotence, there must also be the opposite pole, for that exists from the very condition of manifestation, and out of this condition of manifestation must exist weakness. If the omniscience is omniscient, it must know not only omnipotence, or absolute strength, but the other pole, weakness, the absolute loss of strength. It can know weakness in no other way except by actual experience, and this experience it gains from its descent into matter, and there, through the part of itself that goes into manifestation, it becomes conscious of omni, and thus the omni, or the knowing everything, will gather for itself out of the experiences of the physical that which it could not know in its regnant condition. Now then, this fact brings us to the cause of the existence of the spirit in a physical body.

## Opening of the Seven Seals.

(Continued).

February 15, 1897.

At the first, the planet set forth into space as the work of the Angel of the Fire, fire typifying in all its phases, in all its modes and conditions the omnipotence of the spirit, so typified and symbolized and actually manifested in the earth as a ball of glowing flame, and this flame cooling, as the force from which it was inspired passed successively through the gradations of force, ether, the atmosphere, solid conditions, metal, solid conditions solidified, has come at last to the present point of its development and evolution, and I told you that the egos who were numbered to the earth have always been unnumbered, and they will be numbered until the earth itself is dissolved, having fulfilled its mission.

But how is it, it may come to your minds to ask, that the egos could be attached to the earth and gain experience from the gaseous, fiery matter of which the earth was at first composed? How was it possible that at the first they could be attached and not be dissolved? At the first, the egos being monads, spiritual monads, were in the spiritual condition, and there could be no smell of fire upon the garments of the spirit, because they had no garments. The time had not come when their forms had been stiffened by the limitations of physical manifestation. Thus, during all the first race, the fire above, the fire beneath and about, brought to those who dwelt upon the planet no sense of pain or discomfort, because the fire had no effect or power over them. And if you will turn to another account in your Record of the Adepts, which has been somewhat garbled by those who have taken liberties with the ancient manuscripts, you will find an account of three who were cast into a burning, fiery furnace, and nothing happened to them. This is a symbol of that of which I am now telling you. But the first race gained its experiences just exactly as you are gaining your experiences now, but in a different manner, evolving constantly and perceiving all along the way the action of the forces which under the finger of the Angel of the Fire was building up this globe into the solid foundation which we now name and know.

But the Record, where we are talking, says at the breaking of the first seal I saw a man seated on a white horse. Physical conditions in the ancient times, in the best and most perfect state, were always typified by a horse. There was nothing that appealed to those who first taught us our symbology, who were ourselves, than that seemed so near to man as the horse, the servant of man, the willing, the strong, the beautiful--and the white horse--if the horse was a symbol of the physical, then a white horse, white always symbolizing purity, typified the pure physical. And the man was the form that was coming, the form that had come, the form in which the Divine Monad was to go down and down into the descending abyss of physical condition and there to receive his training and his evolution. And this man seated on this white horse, that is the spirit unclothed, coming into contact and dominating over the pure physical, is thus symbolized. This was the race and the whole race, every single ego that has ever been upon the earth, or ever will be upon the earth, was upon the earth at that time.

And a crown was on the head of this man, showing that that which symbolized his power was from above, was of the spiritual and the divine.

And a bow was in his hand. You will remember, if you have read this passage, there is nothing said about the arrow, but he had a bow. The arrow amounts to nothing without the bow. The bow is the force that lies behind and typifies that this man so armed was possessed of the instrument of defense and offense; held within himself all the power of the spirit as a part of the One, which it is and ever will be.

And it says further, that this man with the bow in his hand, with the crown upon his head, seated upon the white horse, went forth from conquering to conquer. But there is not a word of death. Not a word of blood or murder. Not a word of physical condition, as we understand it, in the conquering, in the whole verse or description. But the conquering to conquer signifies fully and truly that the spirit is of itself omnipotent, and that the going forth into the fiery cauldron, of the molten, fiery, gaseous earth, it could even there hold its own, under the conditions of which I am speaking to you. Fire can not consume a spirit. And there was no physical limitation of the ego upon which the fire could lay hold. And there, seeking their first contact with the most intense force that has ever stepped forth as a manifestation of the Great I<sup>5</sup>ve Thought, he received his first impress, to prepare him for that which is to come.

You will remember that my friend Ben Zehr, not long ago, told you something of the Greater Zodiac, and inferentially mentioned the point which I am giving you now.

Out of this condition man descended into the physical, as we know him, and we are half through. And as we in the races and rounds rise higher and higher, the time will come, if your Records of the Adepts are to be believed; if the Astral Records, which we know so well and which we try to give you from time to time are to be believed; and there is no reason why full credence should not be given; there is coming a time when in the cyclic evolution and revolution, the physical will return into the spiritual condition and the earth itself will again become a mass of seething flames and of fiery gases. The records tell you this. And those who setting themselves forward to interpret, have concluded that perhaps in a day of 24 hours the planet might be turned up sometime. I tell you that as many years as the earth was in cooling, so many years it will be melting and returning into its former condition, and that which having overcome the physical limitation, going on and on, shall meet that final condition of melting flame in the condition that we met it at the first, that of pure spirit, holding within ourselves more potency, more strength, and as parts of the One, aligning ourselves together, we shall be truly omnipotent, because being omniscient, we shall know strength and weakness both. There will be nothing hidden from us, for through all these experiences, knowledge will have flowed to us as a river, and the soul building of the centuries will have been completed.

And what the first race appeared, the seventh race will also verify, but we shall come into the seventh race from the opposite door by which we entered the first race. And when all the rounds and all the races shall have been completed, and every single atom of the universe, including ourselves, shall have reached its highest state of perfection and evolution possible on this planet, then will the word go forth: "It is finished and perfected." And they who have thus attained are ready for the next great round of revolution and evolution.

One of the Magi.

## Opening of the Seven Seals.

March 1st, 1887.

Connecting the links with the matter which has gone before, perhaps we have not mentioned directly the four beasts. These belong to the symbol called in later day phraseology, the wheel of Ezekiel. But the four beasts are the four Builders. The four beasts are also symbols of the four Angels, another synonym for the four Builders. These four Angels are the Angels or masters of the four elements of the physical, of the earth earthy. Therefore they are called beasts, because they belong to the earth. They belong to the earth in the sense that their empire, their dominion, their work is along the line of the planetary conditions. So, in the breaking of the first seal, one of the beasts said: "Come and see"; it was the beast that belonged to the work that was done during that race. Coming down to the consideration of the second race, we read from the record that when the second seal was broken, or when the second race had developed upon the earth, the second beast said: "Come and see." That is to say, the second beast, indicating the nature of the race then upon the earth, would be present, and in a sense would direct the developing and forming of that race upon its planetary home. He who has been giving this record to us, of whom we have not said very much -- perhaps we may at a later day -- says: "And I saw a red horse and him that sat upon him had power to take away peace from the earth; that they should kill one another, and to him was given a great sword."

Let us see what we have had already, as well as that which is to come. The first race was a spiritual race. It was typified by a white horse. The second race is typified by a red horse. Of course, as I said previously, the fact of the horse and its color indicates the condition of the race. The rider is the spiritual force underlying the movement of the race, and developing or manifesting according to the conditions with which he finds himself surrounded in the race conditions.

To illustrate this: Those who are studying on these lines, who have had some experience, say there is no heredity. That is partly true and partly false. There is no heredity of the ego. That is, the ego does not come into the lives influenced by its immediate parentage, but the body which the parents give the ego is influenced by certain laws, certain conditions that are a matter of sequence in linking between the parents and the transmission of the vital force to the body. Therefore, the body has heredity in its conditions. The ego is entirely independent, and has nothing whatever to do with those conditions that we call the heredity of the body. But, if you pour water into a round glass, then the water is round in shape. If you pour water into a square vessel, then the water is square in shape. If the body is twisted and angular, by virtue of the sequence derived from the parents, then the ego is forced to manifest itself more or less according to the conditions of sequence of the body -- absolutely forced by the

Therefore, you can not but concede that red symbolizes in all its fullness the most intense activity of life, of vital action acting and re-acting between the spiritual and the physical conditions.

Now let us see what happened to the spirit, or the man who was seated on the red horse when this intensity of life enveloped itself. "It was given him to take away peace from the earth." What is peace? Peace is harmony, alignment of vibrations. In the spiritual condition there could be nothing but peace, because there was nothing in opposition. The spirit can not be in opposition to itself, and until there should come some element which should oppose, there could be no discord. And this is typified by the white light, because the whiteness and the brightness show that there could be no discord. But if peace was taken away from the earth, it simply signifies that instead of harmony, instead of accord, instead of all that belongs to the alignment of vibrations, there came the opposite. There came discord, and all the thousand thousand things which annoy and distress man from first to last. And then, so long as man was in the spiritual condition and in harmony, he had no desire to kill anything. He had no desire to kill his neighbor, but just so soon as vital action began to move intensely -- and that which moves intensely always moves in jerks. That is, it moves intermittently, and the intermitting produces a still greater discord, and because of this intermitting thus set up, and because of the inharmony, man was set over against his fellow to the extent of putting away that which opposed, that which annoyed, crushing by his superior power that which was weaker, and himself disturbed and upset by the limitations of which I have spoken. And thus it came to pass that they could kill one another, influenced by the surplus condition of that which was necessary to an extent, -- so to him was given a great sword. And a sword, everywhere, in all places, is as much a symbol of destruction, death and slaughter as a scouter is the symbol of potency and power. So the first race became the second race, descending deeper and deeper into the degradation and the limitation of the physical; ceasing to be guided and directed by pure spiritual action, and pure spiritual uplifting, gave itself up more and more to the dominance of the impulse of vital action, seeking simply what which was of to-day. Thus man, parting more and more from his first estate, stepped down, down into the thickening mire of the darkness of the physical and became the second race. has been said in the first part of your Record, that Adam told the Lord he was naked and ashamed; that is to say, that his spiritual body had no physical covering, and the word "ashamed" simply signified that he was afraid to meet conditions outside of himself without physical defense. And so the race moved on and on.

One of the Magi.

## Opening of the Seven Seals.

(Continued)

March 15th, 1897.

And carrying out this simile of the bees, ... I might as well say to you right here, that there has nothing conduced so much to the ill conditions of the race at the present time, as the limitations that are placed upon the cell where the body receives its first impress, and they who comprise and tighten, and in all ways seek to limit, are giving to those who are locking to them for bodies, a worker cell instead of a royal cell, and they who come out into the world thus, have to thank their parents that the world is so narrow for the exercise of their possibilities -- whereas, it might have been that every man and woman born should be born kings and queens of men. But this is only by-the-way, illustrating, however, the linking.

And now, as I said, the first race had a white horse, or was a spiritual race. The second race which we are talking of, had a red horse. The third race, according to the Record, has a black horse. On the one hand you have the white and on the other the black. The white is the spiritual condition in all its lightness, brightness and beauty; but the third is the blackness of the physical, through which permeates no spirituality, in which lies no condition of vitality. And between these two, as thus classified, stands the red, by which the spiritual race of the first is bound to the stiffening physical conditions of the third. Or to speak more plainly, the red horse, is the vitality by which the body physical is bound to the body spiritual. Then red must typify the vital link holding together and merging by its power the spiritual race and the physical conditions, which in the onmoving of the race of the past, overwhelmed the spiritual and subjected it to the limitations of that which I have been telling you is an illustration. But let us see if we are borne out in our idea that red stands for the vital link. Red is the color of the coal when it is at its fullest, fiercest heat. It is the color of the wood after the first effervescence of flame has past away. It is the color that flashes through the eastern sky when the sun, source of all light, of all life, is climbing up to the horizon. It is the color of the seas in which the setting sun bathes itself. Red is the color of the arterial blood, which gives life, strength, power and force to all living bodies. Red is the color that excites animals, who typify in the highest extent physical conditions. Red is the color worn by women who know nothing else except that the color attracts attention and something beyond, of which they know nothing and care less. And red, in all the reading of the eastern philosophies, in your own record, is used as a synonym and a type of the highest physical energy. When this book with which we are treating tells of the scarlet woman, you know at once what that means. It means the intensity of vital energy manifesting itself on the physical plane.

## Opening of the Seven Seals.

April 1st, 1897.

Now let us consider the symbology of the black horse of the third seal.

At the breaking of the third seal, the third beast said: "Come and see. And I saw a black horse, and him that sat on him had given to him a pair of balances. And the voice in the midst of the court said: A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine." Isn't that singular jumble or complication of symbols? How can that have anything to do with the race itself? How can it have anything to do with the development of the conditions in which the races were plunged? Let us see. A black horse signifies the blackness of the physical. I told you that horses were used, in the first four seals, of that which belonged to the deepening physical conditions attending the races, and that he who sat thereon was the guiding force; the energy which made possible the onward moving of the race to its destiny. Darkness, in all the writings of the Wise Ones, symbolises the physical, because the physical has not within it, per se, one single ray of spiritual light. It has not one single particle of life inherent, having neither light, nor life. It must be the darkness of the darkness. Whenever there is manifestation, then the light, moving into the darkness, shows the manifestation. That is to say, in the physical conditions it's always that which is to be manifested, but of itself it can manifest absolutely nothing. Thereupon, in another part of the record of the Adepts, it says: "And the light shone into the darkness, and the darkness perceived it not." The darkness or physical conditions can perceive nothing of themselves. It is not possible under any conditions whatever, for the darkness or physical conditions to receive of themselves, any impress, idea, or conception; but that which does perceive, which makes visible, and perceives the visible, is the light of the spiritual condition. We know too well what the darkness means to us. Even in our present day, we are bewildered and confounded by pitch darkness. We find ourselves overwhelmed and cut off from our spiritual power of perception; that is, the light within us does not penetrate enough, it is not projected enough by our power of continual action to perceive. And we must understand this is absolutely true. You have not trained yourselves to put forth the light that is within you so as to perceive amidst the darkness of your environment. And that which you call intuition, or psychic sense, is simply the power within yourself of projecting your spiritual light, thus being able to see the before invisible. Oh, if we could only make you see how little consequence the physical is to spiritual growth, except as the sinner gathering for itself out of all the sins, whatsoever comes into it. Without the power of choice, it receives good and bad alike, and all in the same net, and as the hand that wields the net, selects from material thus gathered together, throwing the bad into the sea, and retaining the good, so ought we in our spiritual condition, gathering at all times and at all places, be able at a glance to lay aside that which is

useless and worthless, and to save for ourselves, for our growth and enlargement, that which is of value.

The very highest joy known to the physical conditions ends in absolute death. It may be for only a second of time, but that second of time is as absolute as if it were for centuries. That which is connected with the highest physical joy on earth, is the underlying first cause of the most horrible conditions that man knows in his earthly pilgrimage. It is enough to sicken the soul to contemplate the allurements the darkness offers, for it can offer nothing but the horror and the terror inherent in it. There is neither light nor life, but it is darkness from the beginning to the end. It is only because the light shines into the darkness made limitation manifest, thus demonstrating the power of the spirit to rise above obstruction which may sometimes dishearten. And bye-the-way, there is no position that can come more readily from the lips of man than to be raised above the things that dishearten; because the things that dishearten are all of physical origin. If there were no darkness, there could be no development of spirit potency at any time, or in any place. So, in the wisdom of the great Manifestor, the darkness exists. In the third race the physical body, thickening and closing in upon the spiritual ego, had rendered its ideas of spiritual conditions liable, and had begun to reduce the spirit itself to the condition of a vessel to the physical, which it remained, up to the beginning and partly through the fourth race. But him that sat wherein, had in his hand a pair of balances. Here is indicated fully and entirely to you the balancing of all the physical conditions about you; the balancing of the worlds into space; the equilibrium by which the planets move hither and thither under the law that guides and governs; the balancing of man upon the earth, and everything with which the planets are furnished, either holding to the planets by the law of gravitation, or the balancing of force against force.

(To be continued)

Opening of the Seven Seals.

(Continued)

April 15th, 1897.

This also indicates the passing into the physical conditions, with which you are so well acquainted. Also the wheat and the barley are mentioned, symbolizing the stuff of life, or the food by which man should be sustained and nourished upon the earth. More than that, that which belongs to commerce, the buying and the selling, and all conditions pertaining thereto, are there indicated. But the voice said: "See thou hurt not the wine and the oil." The wine is the supporting or sustaining power to be derived from the application of the manifested physical (not of the unmanifested physical, but of the manifested physical.) See thou, that is, the manifested, hurt not the sustaining power of the physical. And the oil stands for healing conditions. So you have both the sustaining and the healing conditions. These two are not to be interferred with by the manifestation. Whatsoever there is of good, or can come of good to man out of the physical conditions, was in no way to be curtailed or set aside or destroyed; while that which was necessary for his life, and its sustenance, impressed and symbolized by the types most nearly recognized, were to be in abundance always, under certain conditions. Thus the opening of the third seal, shows the third race advancing steadily into the darkness of limitation, and there manifesting itself, receiving all the properties and the qualities which you recognize as belonging entirely to the physical in its manifested state, and still ready for further development has passed on to the breaking of the remaining seals. Let your own thought urged on by the suggestions made, continue to give you more and more by your persistent study of the text.

One of the Magi.  
John 18:15

(Owing to the pressure from the change in the location of the Headquarters, of which due notice of the new address will be given later, the "Temple Talks" for this month have been shortened.

Next month we will have the "Temple Talks" on "The Mystery of the Headquartess."

Elder brother U. J. or I. J.

## Opening of the Seven Seals.

May 1st, 1897.

I come now to the breaking of the fourth seal, relating to the development of the fourth race. Remember, in the breaking of these seven seals whatever happens belongs to the terrestrial alone. The computations are made on the seven races included in the terrestrial conditions. If I were to take the races celestial, I would have 12 houses to represent and talk about, but the seven represents the terrestrial, relating to man and his environment; and the 12 to the celestial or astrological conditions. But they both refer to the same conditions precisely. Please bear that in

We have considered the opening of the first three seals, that which is written in your Record of the Adepts says: "When the fourth seal was broken the fourth beast said 'Come and see.'" Take notice this is the completion of that belonging entirely to the physical conditions, or is expressed as the dominance of the Angels of the Fire, the Earth, the Air and the Water, the four physical conditions of man and his environments while going through the lives; while the other three of the seven belong to the spiritual, as we shall see in our discussion farther along. But we are to take now that which belongs to the fourth race, the last of the four elements which man holds within his physical body in contact with his ego, coming from life to life. We notice at the breaking of the fourth seal the seer said: "And I saw a man seated on a pale horse, and there followed after him death and hell. It was given him to kill a fourth part of the inhabitants of the earth; and he was to kill by the sword, by hunger, by death and by beasts." This is another four. So the teaching concerning the breaking of the last seal inculcates something strongly by fours, because the four is repeated four times without mentioning the pale horse, the rider, and death and hell, another four. Thus we have really the four four times repeated. We have the fourth beast, we have the four conditions of its appearance, we have the inhabitants of the earth divided into four parts, and four means of killing them. Not only four, but four times four. Four is one of the perfect numbers, signifying perfection of sequence, and implies right here that the physical conditions have come round in the square to the point of beginning. If any figure is in the form of a square, it can be very easily transferred to the form of a circle, that would be the easiest way of circling the square, though mathematicians have been for years and years trying to square the circle, and to find the relation of the diameter of the circle, or of the circumference depending upon the diameter, to the square of even dimensions, and they have never quite succeeded. They tell you that they have carried out the figures enormously; that they have arrived approximately at the conclusion, but that's not perfection.

The rider was seated on a pale horse. It was not a white horse. If it had it would have been spiritual. It was not a red horse, because then it would have been full of vital force. It was not a black horse, because then it would have been of the

darkness of the physical; but it was a darkness compounded of all that had gone before, and the sum of them that could be perceived. The light it gave was faint, was enough, however, to give the conditions of existence of a pale horse. Of course, in your understanding of things, there are palmeds, pale blues, pale yellows, and there are pale tints of all kinds, but this universal expression a pale horse, indicates a complete fusion of all that had preceded.

If I had been talking to you of this subject from the celestial scale, with the houses of the zodiac represented, I should have said to you that the race had gone to the bottom of the cycle, and there the spiritual conditions of the ego was under the dominant force of matter, and forced its way dialy through this mass, for this is precisely what the pale horse means.

The whole description is to signify and bring distinctly to the minds of those who read it, the lowest point to which the race the succeeding races, which are all the same, because race after race are the preceding races, sinking lower and lower under the dominion of the physical, or matter. It says that death and hell followed him. Death signifies also perfection, the void translated hell would also signify that condition into which all things disagreeable were plunged. Taking the one and the other as set over against each other in this description, we have death on the one hand, which is of the harmonious, and termed good, in alignment with which the vibrations of the universe would fall as a condition; and hell would be where the inharmonious conditions were grouped and gathered. You have on the one hand, that after condition from the earth life where harmony and everything flowing out of harmony was gathered; and the other, where the inharmonious conditions were situated. At this lowest point of the race development, with the ego, masked by the influence of matter, there became visible and distinct a vision of the difference between harmony and inharmony; between love and hatred; between this on the one hand that elevates and raises man toward the spiritual and that which drags him down toward the earth. It was given him to slay the fourth part of mankind. If that was the usual condition, as translated by those who claim to know, and the man on the pale horse was simply death, why didn't he kill the other three-fourths? Why is it that only one-fourth of the race are set apart to be sacrificed by this man on the pale horse? It simply signifies that the race which represented the fourth race at this lowest point, signified only those who were in the incarnations during that point, and it would be a fourth part of the whole from the beginning. That is to say, the same race which was a fourth of the four races, was to pass under these experiences. And let us see how they were to be killed. There were four different conditions. They were to be killed by the sword. They were to be killed by hunger. They were to be killed by death, and why, if the man on the pale horse was death, didn't he kill all; and the fourth condition was beasts, noisome beasts. Let us see. The sword symbolizes an element of destruction having and edge and a point.

**Continued.**

It kills two ways; by the blow of the arm, or by the thrust perhaps with both arms. In either case, it is a projection, a projection sent forth by the physical strength of the man who uses it. A man makes swords. So the killing by the sword is the killing by the man himself, not only on the physical plain, but by the projection of his awful thoughts of hate, malice and destructive violence. That is what the sword symbolizes. There are hundreds of thousands of men and women who have gone into the unseen world slain by the projected thought of malice and hate fashioned in the breast of other people, as a smith forges and fashions the sword. The next thing to kill was hunger. Hunger is a general word of deprivation. When a man hungered for bread that is supposed to be all the hunger he has. He has hunger for bread. He has hunger for water. He has hunger for rest. He has hunger for something to protect himself from the weather, in the shape of clothing. He has hunger for habitations, and it has often times cultivated hungers for things that it would be just as well that he let alone. But it is supposed to be under the natural law, and when the hunger is carried to excess it kills. That is the symbol. But there are people to-day, there have been people during all the years of the past who have been hungered for truth; who have hungered for love; who have hungered for friendship; who have hungered for all the things belonging to spiritual life; who have hungered for everything that is in the soul, and starved to death because they were denied. We have reason to thank ourselves that we did not come into an earlier incarnation when that sort of thing was more frequent than now. It has come to pass that a man or a woman is not so much ashamed to show their love, their regard for their friends and those they are intimate with as they used to be. It is not long ago, perhaps some of you remember, when those who were in the earth life, if there should be any demonstration of infidelity made, would feel as shamefaced as if they had done some immodest thing, and the souls of those who looked up to them, and desired and yearned for that which could only come to them, to their hungry hearts in that way, have been turned upon themselves, and turning upon themselves have been killed by the awful hunger. So there are two ways, one way by man's direct, positive projection of diabolical thought, by his deprivation and denial of that which was the right of those about him. Now we come to the third move, which was death. Death here simply signifies the end of the sequence. There are those who have finished their sequence in five years or less, others in ten, thirty, seventy five years, and there are those whose sequence rolls on into the centuries. It is every one's right to live until their sequence is finished, and to make their sequence just as long as possible; to begin now and plan for the next incarnation, and to carry it as a thought of our souls into the rest of the blessed, and when coming back, seeking and

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demanding that we shall be guided and led to such bodily sequence as shall carry us beyond the century. Even those who have by mistake picked up a body whose sequence was short can add very many links thereto by wise disposition. Not by weary, not by continual study. Not by an everlasting fear lest something from the outer should come upon you, but out of theurnal source of supply, demand daily that you shall have a new draught of truth, and that the chalice, overflowing with the bright liquid of eternal life and the thought of the divine, which never grows old, which is never aged under any circumstances, pressed to your lips, and quaffed eagerly, shall add years and years to the physical life, and ripeness to the soul itself. Then let there come death as the natural end of the sequence.

We come now to the end of the sequence. We have the four conditions, active and negative, of man's own action. We have found the influence of the environment that prey upon him, the noisome beasts. Oh, the horridness of it! The things that have been set apart from man by man's own creative act. Oh, if we could see how many things, half-made up and endowed with the terrible physical force that man, voluntarily or involuntarily, by intense thought in wrong directions has been able to create, and that act as vampires, that act as obsessing agencies; that act as positively destructive influences apart from ourselves, apart from anything which you may do. They may be influences which we have created ourselves, but the chances are that they are things which somebody else has created, and we in our turn create for somebody else. These beasts, then, are conditions of the environment on the physical plane, having everything that is conceded as belonging to the beasts. They are cruel, merciless, blood thirsty, so to speak; without reason; without any sense whatever, except the destructive force which was the beginning of their creation, and which drives them on. And so the fourth race were to be destroyed by these conditions. Answer me! Is not everything that I have said true about the conditions of the race? Is it not true that all disease, that everything that is carrying mankind from the earth to-day may be classed under one or the other of these four heads? That death and hell are constantly about us, in the boiling ebullition of our social structure and our social conditions? Nay, more! The thought of the day, with all its contrarieties with all its peculiar hostilities, with all its intercessions, its forcefulness has begun to affect our atmospheric conditions. We say, well, how strange it is that the weather is different from what it used to be! I tell you the storms and the conditions that will affect mankind from this time on belong to the conditions of his thought! Never! never since mankind has been upon the earth has there ever been a more seething cauldron of disturbed conditions. Why? Because our race so long dominated by physical conditions, enmeshed and entrapped, until the pale horse, with its dirty white, represents the only light that comes to us. The ego perceiving from its own inner light that which lies about it, is making one strong, desperate fight for relief to refrom. The relief will come, for whenever the spirit determined to be free and independent from the control of the physical, sings unison with the light of the Infinite, the Divine,

sooner or later, the physical conditions are laid aside. To-day we are passing out. The struggle before us is terrible in its intensity. It is terrible, because the spiritual conditions aroused, alive and sensitive to the extreme, are conscious of all the physical overwhelming, of all the physical irritation; of all that the physical can possibly do to annoy it. So long as it was content to allow the heavy foot of the physical to rest upon its neck and endure, it was not felt so much, only as a dead crushing weight. But to-day, with every man and every woman alive, to the extent of their mentality, with the life and determination of the spirit to forever free itself from the domination of the physical; and in turn to dominate the physical conditions, you do and must suffer. Let me encourage you. It is only for a little while, and when you shall come back, a thousand years from now, perhaps, you will find the purification has been so carried forward that the earth will be a much better place wherein to live. Think of it! Think of it, and do what you can to help clean out this stable! Do what you can to make thought active and for the highest and the best. Love everybody, and let everybody love you. Do not, do not carry within your hearts, anywhere, or at any time, a feeling of resentment towards any mortal living. Remember it was recorded of the Wisest, who has been pictured to you as the perfect man, the perfect spirit in the perfect body, when he was maltreated into a cruel death, that he said: "Father forgive them, for they know not what they do." And so, as that is the thought and the saying of the Wisest and the best, typified and symbolized as it has come down to you, so in the daily walks of life, allow me to beseech you, by all the power of the Infinite and Divine, to repeat to yourself, when you think that this one or that one or the other one has crowded too close to you, or too close to that which you claim as your right, to repeat softly, within yourself: "Oh, my Higher Self, lift me above the things that dishearten, so that I may not remember that my neighbor does not know how he hurts!"

One of the Magi.